

# **the Beacon**



March 1968

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

THE LIVING CHRIST	...	...	...	...	...	...	225
THE GLORY OF THE COMING AGE	...	...	...	...	Djwhal Khul	...	227
ROME AND REVOLUTION	...	...	...	...	Charles A. Wells	...	230
GOVERNMENT, RELIGION AND EDUCATION	...	...	...	...	...	...	235
THE YOUTH REVOLUTION — PART I	...	...	...	...	Francis Paelian	...	236
THE PHILOSOPHY OF AID	...	...	...	...	E. F. Schumacher	...	241
MANDALAS	...	...	...	...	Frank E. Becker	...	245
NEW PATTERNS FOR HUMANITY	...	...	...	...	Paul von Toal	...	249
AT ALL LEVELS	...	...	...	...	Marguerite Spencer	...	252
FROM THE EDITOR'S DESK: AUROVILLE	...	...	...	...	M.B.	...	254
BOOKS AND PUBLICATIONS	...	...	...	...	...	...	255

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## THE LIVING CHRIST

WE are now approaching that time of the year many aspirants and disciples recognise as the annual spiritual climax. This occurs during the period of Aries, Taurus and Gemini, with the full moon Festivals in these signs providing sequential points of tension related to the reception, absorption and transmission of energies.

The full moon of Aries falls this year on April 12th, the full moon of Taurus on May 12th and the full moon of Gemini on June 10th. Therefore, the Festivals of Easter, Wesak and the Christ will then be observed in group meditation all over the world at times most suited to local conditions.

There is increasing evidence of growth and expansion in the numbers of individuals and groups seeking to co-operate with Hierarchy in the transmission of energy during these unique planetary events. The value and effectiveness of such a united act of service throughout the planet cannot be overestimated. The opening up of human consciousness to the vision and the values of the new age and to a realisation of the needed changes in human affairs is largely dependent upon what use the disciples of the world make of the spiritual opportunities presented to them. And the fact that effects in human consciousness and human conduct cannot be directly traced to these causes is of no consequence.

The Hierarchy has asked for a more adequate and wholehearted response from disciples and men and women of goodwill at this time of world crisis. The dangers of

wrong choice by humanity under tension are made abundantly clear and the requirements of the Plan during the process of externalisation and the reappearance of the Christ equally so.

The Easter Festival at the full moon of Aries opens up the way through the living Presence of the Christ to that moment of planetary alignment at the Wesak Festival a month later when the Lord Buddha transmits to his brother, the Christ, the full power of God's loving purpose for his creation. The whole emphasis and direction of this planetary force behind the Plan is now focused within the Hierarchical process of externalisation and the work of preparation proceeding within humanity itself. The reappearance of the Christ has become a potent and one-pointed drive empowered by will and love and given co-operation by the intelligent activity of awakened human beings.

The Christ is working now in telepathic *rapport* on the mental plane with disciples and initiates in all parts of the world. This form of "overshadowing" provides the Christ with outposts of his consciousness and permits his "proposed spiritual interference in world affairs."

An outpouring of the Christ life and consciousness upon the masses also forms part of the process of his reappearance, and this, too, appears to be gathering momentum. The effects of this outpouring are chiefly registered in the emotional body of humanity, touching into life the goodwill present in the

hearts of men "predisposing them to right human relations" and awakening a new recognition of Christ and his work among men.

Eventually, as these two preliminary stages in the reappearance of the Christ demonstrate their effectiveness in the minds and hearts of men, the Christ will emerge into the physical life of the world of men, thereby including all three aspects of human consciousness, mental, emotional and physical, within the range of his redemptive world work.

The Christ is today livingly and lovingly

in touch with humanity and, in willing response to the laws and principles underlying planetary evolution, is in process of re-appearing with members of his group of Masters of the Wisdom.

At this Easter Festival and as we prepare to co-operate as best we can in this spiritual occasion, let us open ourselves in mind and heart to the living Presence of the Christ that we too may carry his energy into every aspect of our daily lives and "know" him, face to face, in the inner recesses of our consciousness.

*The great Apostolic Succession of the Knowers of God is poised today for renewed activity, a succession of those who have lived on Earth, accepted the fact of God Transcendent, discovered the reality of God Immanent, portrayed in their own lives the divine characteristics of the Christ life and, because they lived on Earth as he did and does, have "entered for us within the veil, leaving us an example that we too should follow his steps" and theirs. We too belong eventually in that great succession.*

*The Buddha himself is standing behind the Christ in humble recognition of the divine task which he is on the verge of consummating, and because of the imminence of that spiritual accomplishment. Not only are all those who are functioning consciously in the Kingdom of God aware of his Plans, but those great spiritual Beings who live and dwell in the "Father's House," in the "centre where the will of God is known," are also mobilised and organised to assist his work. The spiritual line of succession from the throne of the Ancient of Days down to the humblest disciple, gathered with others at the feet of the Christ, is today focused on the task of helping humanity.*

from THE REAPPEARANCE OF THE CHRIST, pp. 37-38.

# The Glory of the Coming Age

by Djwhal Khul

*There are three main groups among the thinkers of the world: the reactionary doctrinaires; the subjective band of mystics, and the new generation of young people . . . who only recognise two things, their need for freedom and an intense eagerness for knowledge.*

**I**T might be of value to touch briefly upon certain main lines of thought which are emerging at the present time and which are the outgrowth of the past and the promise of the future.

The thoughts of men have ever been religious. There has never been a time when religion or the thoughts of men about God, about the infinite, and about the Life which has brought all into being has not been present. Even the most ignorant of savage races have recognised a Power and have attempted to define their relationship to that Power in terms of fear, of sacrifice or of propitiation. From the rudiments of nature worship, from the fetichism and degraded idol worship of primitive man we have built up a structure of truth which, though as yet imperfect and inadequate, does verily lay the foundation of the future Temple of Truth where the light of the Lord will be seen and which will prove adequate as an expression of Reality.

Out of the darkness of time there have emerged the great religions. These religions though diverse in their theologies and forms of worship, though characterised by distinctions of organisation and ceremonial, and though differing in their methods of application of truth, are united in three basic aspects :

1. In their teaching as to the nature of God and of man.
2. In their symbolism.
3. In certain fundamental doctrines.

When men recognise this and succeed in isolating that inner significant structure of truth which is the same in all climes and in all races, then there will emerge the universal religion, the One Church, and that unified though not uniform approach to God, which will demonstrate the truth of St. Paul's words : "One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Theologies will disappear into the knowledge of God; doctrines and dogmas will no longer be regarded as necessary, for faith will be based on experience, and authority will give place to personal appreciation of Reality. The power of the Church over the group will be supplanted by the power of the awakened soul in men; the age of miracles and the disputations as to the why and how of those miracles with the consequent scepticism or agnosticism will give way to the understanding of the laws of nature which control the superhuman realm and the supernatural stage of the evolutionary process. Man will enter into his divine heritage and know himself as the Son of the Father, with all the divine characteristics, powers and capacities which are his because of his divine endowment. But in the meantime what have we ? A breaking away from old established tradition, a revolt from authority, whether of the Church, of dogma, doctrine or theology; a tendency towards self-determination and an overthrowing of the old standards, and of old barriers of thought and the divisions existing between races and faiths.

## Intermediate Stage

Hence, we are passing through an intermediate stage of chaos and of questioning, of rebellion and consequent apparent licence. The methods of science, investigation and analysis, comparison and deduction, are being applied to religious belief. The history of religions, the foundations of doctrine, the origin of ideas and the growth of the God idea are being subjected to research and study. This leads to much disputation; to the rejection of old established ideas as to God, the soul, man and his destiny. Schools of thought have ever existed differing in their ideas and methods and the six Schools of Indian Philosophy have embodied in themselves practically all the basic speculations of man as to the why and wherefore of manifestation. Little which is new has been added by the occident to these six speculative schools, though the western mind, with its genius for scientific technique and method, has elaborated the ideas and differentiated the six theories into a multiplicity of lesser propositions. Out of the medley of ideas, theories, speculations, religions, churches, cults, sects and organisations, two main lines of thought are emerging, one doomed eventually to die out, the other to strengthen and grow until it, in its turn, gives birth to that, for us, ultimate formulation of truth which will suffice for the next age and carry man to a high pinnacle of the Temple and to the Mount of Initiation. These two lines are :

1. Those who look back to the past, who hang on to the old ways, the ancient theologies, and the reactionary rejection methods of finding truth. These are the people who recognise authority, whether that of a prophet, a bible or a theology. These are those who prefer obedience to imposed authority to the self-imposed guidance of an enlightened soul. These are the followers of a Church and a government, who are distinguished by a pure devotion and love, but refuse recognition to the divine intelligence with which they are gifted. Their devotion, their love of God, their strict but misguided conscience, their intolerance mark them out as devotees, but they are blinded by their

own devotion and their growth is limited by their fanaticism. They belong mostly to the older generation and the hope for them lies in their devotion and the fact that evolution itself will carry them forward into the second group.

To this first group is committed the work of crystallisation which will result in the complete destruction of the old form; to them is given the task of defining the old truths so that the mind of the race will be clarified, that non-essentials and essentials will be recognised for what they are, and fundamental ideas so contrasted with the formulation of dogmas that that which is basic will be seen and the secondary and unimportant beliefs therefore rejected, for only the basic and causative will be of value in the coming age.

2. The second group is as yet a very small minority, but a steadily growing one. It is that inner group of lovers of God, the intellectual mystics, the knowers of reality who belong to no one religion or organisation, but who regard themselves as members of the Church universal and as "members one of another". They are gathered out of every nation, race and people; they are of every colour and school of thought, yet they speak the same language, learn by the same symbols, tread the same path, have rejected the same non-essentials, and have isolated the same body of essential beliefs. They recognise each other; they accord equal devotion to the spiritual leaders of all races, and use each other's Bibles with equal freedom. They form the subjective background of the new world; they constitute the spiritual nucleus of the coming world religion; they are the unifying principle which will eventually save the world.

## Emerging Group

In the past we have had world Saviours, Sons of God who have enunciated a world message and brought an increase of light to the peoples. Now, in the fulness of time, and through the work of evolution there is emerging a group who perhaps will bring salvation to the world and who, embodying

the group ideas and demonstrating the group nature, manifesting in a small way the true significance of the body of Christ and giving to the world a picture of the true nature of a spiritual organism, will so stimulate and energeise the thoughts and souls of men that the new age will be ushered in by an outpouring of the love, knowledge and harmony of God himself.

Religions in the past have been founded by a great soul, by an Avatar, by an outstanding spiritual personality, and the stamp of their lives and words and teaching has been set upon the race and has persisted for many centuries. What will be the effect of the message of a group Avatar? What will be the potency of the work of a group of knowers of God, enunciating truth and banded together subjectively in the great work of saving the world? What will be the effect of the mission of a group of world saviours, not as Christs, but all knowers of God in some degree, who supplement each other's efforts, reinforce each other's message, and constitute an organism through which the spiritual energy and principle of spiritual life can make their presence felt in the world?

### Members in Every Land

Such a body now exists with its members in every land. Relatively they are few and far between, but steadily their numbers are increasing and increasingly their message will be felt. In them is vested a spirit of construction; they are the builders of the new age; to them is given the work of preserving the spirit of truth, and the reorganising of the thoughts of men so that the racial mind is controlled and brought into that meditative and reflective condition which will permit it to recognise the next unfoldment of divinity.

Connected with these two groups, the reactionary doctrinaires and the subjective band of mystics, is the majority of the new generation of young people who are part of neither band and whose ideas are largely disorganised by the recognition of both. This majority do not belong to the past and refuse to accept the authority of that past. They do

not belong to the inner group of Knowers who are working at the task of swinging the thoughts of men into right channels, for they have not reached as yet the point of knowledge. They only recognise two things: their need for freedom and an intense eagerness for knowledge. They despise the tradition of the past; they reject the old formulations of truth; and because as yet they stand on no sure ground but are only in the position of seekers and enquirers, we have our present state of world upheaval, of apparent licence and disruption. It should not be forgotten that this world state is therefore the result of the clashing of the three types of force prevalent in the world of today.

1. That emanating from the holders with the old tradition who, emphasising the forms and the past, produce the destruction of those forms.
2. That emanating from the inner group of mystics, who, under the guidance of the planetary Hierarchy are building the new form.
3. That emanating from the masses who belong to neither group and who are wielding force as yet blindly and often unwisely until such time comes when they recognise those constructive channels into which it can wisely be poured.

Hence the problem of this transition period and hence the necessity for the giving out of teaching which will enable the seeking aspirant and enquirer to find himself. Hence the need for the laws of the soul and for the truth as to individual unfoldment to be made clear to those who, rejecting the old tradition and refusing recognition to the mystic, yet seek to know themselves as liberated souls. With that knowledge will come the steady growth of the Building Mystics, for when a man has found his soul and recognises its relationship to its mechanism of expression, the threefold lower man, he automatically passes into the consciousness of the subjective life, begins to work with cause and is no longer lost in the world of effects. Then he finds himself standing shoulder to shoulder with the mystics and knowers of all time. This is the trend of the religious impulse at this time and this is the glory of the coming age.

from *A Treatise on White Magic*, pp. 325-331.

# Rome and Revolution\*

by Charles A. Wells

*The Church of Rome is being renewed through priestly rebellion helped by the resistance of the laity.*

THE Church of Rome finds itself in a most strategic though painful position in the world scene. Only a few details are needed to clarify this. While the Johnson administration moved with anger in efforts to stop American Quakers and other concerned individuals from sending money and medicine to the International Red Cross in North Vietnam for the civilians suffering from U.S. bombing raids, Pope Paul sent \$1.5 millions in money and medicine to North Vietnam, through the European Catholic Charity, Caritas, for the same purpose because there are 750,000 Catholics in North Vietnam.

Furthermore, since there are over a million Catholics in South Vietnam, the Pope must also be concerned for them. In other words, the Pope is compelled to be Christian and look upon the people of both North and South with sympathy and understanding. When those in the North are killed, have their homes and churches destroyed by U.S. bombs, the Pope cannot accept the Johnson administration's theme that the bombing "saves lives." Whose lives?

There is an important difference between the Catholics of North Vietnam and those of South Vietnam, a difference about which the Vatican is very sensitive. The wealthy and well-to-do Catholics of North Vietnam, all of whom had to be collaborators with the French colonial rule to retain their wealth, fled when the communists drove the French out and took over. It was well known that land reform and the distribution of land to the landless peasants was to be a major programme of the Communists and that the Reds usually murdered or otherwise liquid-

ated the landowners. The Catholics who remained in North Vietnam were largely landless peasants and the working class who had been exploited by the fleeing mandarins whom they were glad to be rid of.

The Catholics in the North therefore gladly accepted Ho Chi Minh's marxism, blended as it was with Vietnamese nationalism and deliverance from French rule. Western newsmen visiting Hanoi became aware of these particular and significant characteristics of North Vietnamese communism. The difference is evidenced by the absence of armed guards around Ho Chi Minh's residence and other official buildings where only one or two sentinels may lounge about in contrast to the swarms of alert, heavily armed guards who must surround the Saigon official residences and the persons of the ruling Gen. Thieu and Marshal Ky wherever they go. They must be protected not only from the Vietcong but from threats by the South Vietnamese who will never forget that these men fought with the French against their own people.

Poland's Church is symbolic of the strategical importance of Catholicism's relationship to communism. The Polish church is a particularly strong link between the Christian West and the Soviet Union, for 95 per cent of Poland's population is Roman Catholic, and there has been little change there since the communists took over in 1939. The communist party has been unable to subdue the church, let alone wipe it out, which was the original aim of the marxists.

The voice of Cardinal Wyszynski has proved fully as weighty as that of the communist party chief Gomulka in many tests of power. In order to remain supreme in politics, the communists have had to compromise on everything vital to the church's life, the religious education of the young, the

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training and placing of priests, marriage laws, church holidays, etc. Because the party in Poland has scarcely been able to dent the Rome Church, the Orthodox Church in Russia has also been able to weaken the communists' dealings with religion in the U.S.S.R. and to strengthen the resistance of the Orthodox Church.

The Revolution's influence on the Roman Church is a taboo subject in our press, but it is necessary to an understanding of today's Rome and today's communism. The Roman Churches in Poland and in Hungary for instance were as elsewhere among the greatest landowners and were linked closely to the landowning families, as was the case in Vietnam. Since the Communists liquidated the great landed estates owned by the church in Eastern Europe and Russia, the generations of Catholic clergy who lived through the revolution were naturally bitterly anti-communist. But now a new generation of young priests has arisen who look back with more understanding upon the revolution. They see how the Church itself had become a barrier to progress and must share responsibility for the communist revolution. These young priests do not accept marxism, but they are sharp in their criticism of the older clergy for their blindness and lack of historical judgment and are willing to accept the economic and social reform aspects of communism, providing they be permitted to continue the spiritual and redemptive work of the church. And these same young priests express horror over America's oversimplification of the menace that permits us to murder millions of innocent people in order to block communism in Vietnam.

### Understanding Revealed

Pope John and Pope Paul, unlike their predecessors, revealed an understanding of these changes deep in the life of the church which so far have found little expression on the surface. Pope John's *Pacem in Terris* and Pope Paul's *Encyclical* last spring dealt with these issues. *Pacem in Terris* analysed the un-Christian barbarism and futility of technological warfare, aimed at "stopping communism." Pope Paul's *Encyclical* challenged the nature of modern capitalism

which ignores the nature of the revolutionary movements springing up in history, for which capitalism has no other answer but war while leaving the wealth in the hands of the few to accumulate and continuing to keep the poor "in their places." Paul's declaration was sufficiently strong to anger American business circles and to bring the charge from the *Wall St. Journal* that the *Encyclical* was "warmed-over marxism." (March 30).

The Church at large of course hasn't caught up with *Pacem in Terris* and Paul's *Encyclical*. The hierarchies of the church in both Spain and Latin America still own huge estates and are battling their own young revolutionary priests who would liquidate the church's wealth to aid and educate the poor. The Roman Church in South Vietnam is also involved in this struggle

It will take time for this new and hopeful movement within the church to spread throughout the Roman Catholic domain and to surface sufficiently to influence decisions in western capitals. However, it has been these developments that led Pope Paul to send semi-secret peace missions to Hanoi; these, we are ashamed to report, were resented and sabotaged by the White House and State Department.

Protestant white America, so much of it arrogant and ignorant on these matters, will some day feel the impact of these developments. But will this awakening come in time? Thousands of young Protestant clergymen are facing up to these issues, trying to inform and arouse their somnolent and satiated congregations on the place the Church should have on the issues of war, race and economic progress. But the Protestant community lacks the discipline and unity possessed by Rome. God must have tried to work through the free and open channels of the Protestant faith but, finding it too slow, turned to Rome. May his hand move swiftly there so the suffering of our day may be diminished and hope renewed.

### Rome's Renewal

#### *Through Priestly Rebellion and Laity*

Few realise how deep and tumultuous is the process of renewal within the Roman Church. News of it comes out bit by bit with

the overall pattern indiscernible. Above all, we should understand the place that American traditions of freedom, born of our Protestant heritage, have had in the renewal. While the church in Europe, with a few exceptions, has remained more or less under the traditional discipline of obedience enforced by the hierarchy, the Catholic Church in the U.S. has felt the eruption of the American spirit all over the nation.

Numerous Catholic universities and colleges, long under severe and complete hierarchical control, have faced student rebellion cutting so deep that the institutions, to ward off complete disaster, were compelled to move the power of decisions into the hands of Catholic laity who are qualified to deal with educational matters. The students and the faculties in science, philosophy, history, etc., simply would no longer accept the distortions and contortions required to fit new truths to the old dogmas which the bishops sought to enforce. Young teaching priests often stealthily stirred these rebellions in the class rooms. When efforts were made to discipline them for "irreverent" remarks, the students took to the streets. Even the greatest institutions, St. John's in New York City, Catholic University in Washington, D.C., Notre Dame and others went through these agonising changes.

At Fordham University in New York City, where progress came early and wisely, some leading Jesuit scholars are now dropping the clerical garb and appearing in business suits. By the end of next year, Fordham expects their entire staff of teaching priests to wear the clerical collar only at mass and for other liturgical occasions.

Individual young priests by the score have rebelled against hierarchical authority. In New Jersey, a young priest has started saying mass in suburban living rooms as if underground, in defiance of his spiritual overlords who, by their aloof authoritarian indifference, had driven many young parishioners from the sanctuaries.

In Milwaukee, Father Groppi has blazed out, in all the righteous anger displayed by Jesus, over the racism among his fellow white Christians. Meanwhile his associates hide in their studies, and the bishop, who refuses to censor Father Groppi, uses every

possible event over the country to keep out of his office, and out of reach of the angry Catholic white supremists.

In California, young Father DuBay publicly called his spiritual master, Cardinal McIntyre, a bigot and a racial monster, and was stripped of his clerical robes for doing so. Father DuBay has appealed to Rome, an appeal still pending with an overtone of hope that time will quietly remove the 83-year-old Los Angeles cardinal so that a younger, more understanding overlord may be appointed.

There are about 180,000 nuns in the U.S. and, according to the *Ladies Home Journal* (April, 1967) 3,600 of them went over the wall last year through the frustration of trying to meet twentieth century problems by mediaeval methods and in mediaeval costumes. Fortunately, many nuns are staying, but modifying the costumes and modernising the methods *within* their communities.

### Celibacy

The National Association for Pastoral Renewal, an organisation of over 1,000 American priests whose purpose is defined in its name, sent out 18,000 questionnaires to American priests, asking their opinion on celibacy. The replies indicated that 53 per cent of the priests favour a change in the Church's 800-year-old ruling that forbids priests from marrying. The Association believes that those still favouring celibacy were mostly the old clergy. The urgency in this movement is obvious, judging by the number of priests who leave the priesthood each year.

The lay movement in the church, which arose in the last few years, was largely American in origin, since rarely in Europe did the clergy, out of a mediaeval heritage when only the clergy were literate, show willingness to surrender any part of its authoritarianism. The American laymen, however, have stirred resistance over the right to vote, to marry as they please without the church's consent, to make their own decisions on birth control and many other issues.

With the emergence of the Kennedy clan, the lid of archaic clerical control was blown

off, despite the broad pressures of such lid sitters as Cardinals Spellman, McIntyre and other traditionalists. For the Kennedy's chummed with the progressive minded priests and bishops only. Especially were American Catholic laymen shocked and angry, after 200 years of democratic practice in this country, to see over 2,000 bishops and cardinals gather at the great Ecumenical Councils in Rome during 1962-65 with not a single lay representative. Pope John had made moves to include laymen, only to have this quashed by the Curia. The wave of protest was so great among laymen here and abroad, though most news about it was suppressed, that lay "observers" were finally appointed but with no right to speak in the Councils. The invasion of laymen into supervision of Catholic higher education followed these developments.

Bishop Fulton Sheen, long an influential modern voice in the church, though kept somewhat under supervision by his assignment during recent years as auxiliary bishop to Cardinal Spellman, took a daring step after his appointment as Archbishop of the Rochester, New York, diocese. He urged the placing of laymen in administrative and liturgical offices of local parishes. A bishop has supreme power to make decisions in his diocese, power which is only exceeded by that of God or the Pope, the Pope usually acting first. Sheen's move has wide implications, for much of the renewal movement in the church has arisen out of the thought and convictions of great lay Catholic theologians and philosophers. Yet these thinkers would not to this day have been heard were it not for the few priest scholars of eminence, such as Augustine Cardinal Bea, Msgr. Hans Kung and others, who pay respect to truth even if it doesn't arise out of the traditions of the Fathers.

### **The First Authentic Synod in 1,500 Years**

A momentous month-long meeting of 200 bishops, sitting as a Holy Synod to advise and consult with the Pope on matters of faith and practice, brought much of the Catholic Church's struggle into sharper focus. The early Christian Church was ruled entirely by the bishops, papal authority not being

established until the beginning of the fifth century. No one is more aware of this fact, long suppressed and distorted by Roman teaching, than the bishops themselves who are seeking through many avenues to break the power of the Curia and the absolutism of the papacy and to restore the original authority to the bishops.

The Synod of Prelates, meeting in closed sessions from which all outsiders were barred, dealt with the issues that now grip the church relative to war and peace, racial justice, the social concerns of birth control, marriage of Catholics to non-Catholics and other themes, in addition to the complex questions of theology that now torment the church. Pope Paul, as usual, sought to keep his hand on the steering wheel and both feet on the brakes so the church would not be wrenched apart by sudden acceleration or swift changes of direction. Lay experts and informed newsmen, covering Rome during the past eventful years, have come to recognise Paul's method of secretly indicating his willingness to go forward while openly pleading for restraint and loyalty to the traditions dear to the ageing members of the Curia.

Overwhelmingly progressive is the only way the atmosphere of the Synod could be described. The American bishops would have provided the progressive leadership had they not been often hamstrung by Cardinal Spellman of New York, whose influence is great in Rome because he sits by the spigot controlling the flow of American Catholic dollars which he proudly boasts make up over 70 per cent of Rome's contributions from the faithful. The American delegation consequently was glad to toss the ball to the Dutch prelates who make up the most tightly knit, most ably led team of progressive high churchmen outside of the U.S. The Dutch Church has openly revolted against the Vatican traditionalists by publishing its own catechism. This book is not available in America, though liberal Bishop Joyce of Vermont gave it his imprimatur for publication here but he was later forced to rescind it.

The Dutch catechism denounces all wars as unjust, teaches that married couples should remain free in the matter of birth control, does not reaffirm the dogma of transubstan-

tiation, also fails to reaffirm Mary's biological virginity, admits to uncertainty as to the existence of hell, rejects papal infallibility and other matters of dogma that are being hotly contested. The brilliant Dutch Cardinal Bernard Alfrink is considered a conservative in Holland where most young priests are highly and openly critical of Roman dogmatism, but he is regarded as a radical in Rome where the Dutch bishops have become the centre of spiritual daring and vision. The Dutch are already up-dating this new catechism.

### The Lay Revolt

As if this were not enough, the week-long Third World Congress of the Lay Apostolate, composed of 2,900 delegates, met in Rome while the Synod was in session and staged an open revolt against papal authority that went far beyond the much debated and hesitant progressive steps taken by the Synod. When the pontiff addressed the laymen's opening session he gave a clear admonition that they should do nothing "without" or "against" the hierarchy and denounced as "an absurdity," any idea that laymen could set up a separate church authority, all of which the laymen proceeded to do boldly and thoroughly.

Resolutions were hammered out asking for lifting of the church's ban on contraceptives, making plain their annoyance over Pope Paul's suppression of the findings of his own Commission on Birth Control which had urged an end to the ban on contraceptives. The Congress likewise deplored racial discrimination, urged all countries to denounce all forms of military violence after the spirit of Pope John's *Pacem in Terris* which declared that modern weapons have made all wars unjust, urged nations to devote at least one per cent of their gross national product to the assistance of developing states. We devote less than  $\frac{1}{2}$  to 1 per cent.

Ten years ago when the Lay Congress met under Pope Pius XII, it was like a theological school, the time spent in subdued discussion of Pius' opening address and other "spiritual" exercises, say observers, went to the point where this year's delegates jokingly

branded the '57 Congress as "pray, obey and pay." The 1967 Congress expressed a new sense of militancy, independence, and urgency which the hierarchy cannot curb without an open revolt, report such observers as the Catholic writer Robert Doty of the New York Times.

### Roman Catholics & Protestants in the Future

So many Protestant congregations are rooted in obsolete and irrelevant traditions, that the Gospel is made innocuous by the poultice of fundamentalism. Civil rights murders in the South are often committed by "good churchmen" who have "been saved," or by patriotic members of the country-club class. Thus it is doubtful that Protestants will be able to exert enough leverage to meet the needs of an age of jet speed and nuclear power. True, thousands of young pastors have defied these restraints and are either battling with the rot of self interest and tribalism from their pulpits or have followed their dedication to service outside the church. But will that be enough? The National Council of Churches, faithful to the commitments that compel it to speak out on the largest issues, must do so against the condemnation of member churches and disgruntled laymen. So its voice, as representative of Protestantism, is divided and weakened.

At this point the Roman Church, moving forward with its structured discipline and internationalism, becomes a symbol of hope. Since the denunciation of all modern wars, of racialism and of privileged wealth are the most important themes in all recent Vatican declarations in recent months and years, there can be no turning back, as the above detailed reports show. The few scattered efforts by the forces of reaction, here and abroad, will be washed out by this moving tide. We do not forecast that this will dim or demolish Protestantism; rather that, since the Protestant movement and traditions in America have contributed so largely to the renewal of the Roman Church, the renewal of Rome may in turn enable Protestantism to fulfil its own great destiny in the liberation of man.

# Government, Religion and Education

As a result of the evolutionary processes in humanity, there will appear the following category of forces or energies, each of them demonstrating certain definite qualities, and they will parallel the opening of the petals in the human lotus.

## EDUCATION AND SCIENCE

I. KNOWLEDGE.....	Civilisation.....	Culture.....	Illumination .....
PETALS	The Masses of Men.....	The Intellectuals.....	Spiritual Man...
	Path of Purification.....	Path of Discipleship.....	Path of Initiation

Plus

## RELIGION AND PHILOSOPHY

II. LOVE.....	Co-operation.....	Loving Understanding....	Group Love
PETALS	The Intellectuals.....	World Aspirants.....	The Hierarchy

Plus

## GOVERNMENTS AND SOCIAL ORDER

III. WILL AND.....	Participation.....	Purpose.....	Precipitation
SACRIFICE PETALS...(in the Plan)	(Directed Will of	(of the Plan by	the Hierarchy)
	all Disciples)		

You can note from the tabulation that the love petals are indeed showing signs of opening and this will make clear to you the possibility of certain hoped-for events. The world has to move forward regularly and in order. Premature happenings are usually disastrous.

All this concerns the cultural unfoldment of the race and is proceeding apace. When the conditioning factors are better understood and their method and purpose are grasped, we shall see an effort on the part of those interested in education to move with greater rapidity; this will hasten the achievement of culture by the masses, and the attainment of illumination by the more intellectual group.

There is one point that I would like to make here. In the future, illumination will be viewed primarily from the intellectual angle and the whole subject will be approached mentally, and not so definitely, as is the case today, from the angle of religion. Illumination, mysticism and religion have gone hand in hand. One of the major contributions of the present age to the unfoldment of the race has been the growing recognition that spirituality is not to be confused with and confined to the acceptance and the following of the precepts contained in the world Scriptures; it cannot be held down to the implications given to these Scriptures by an orthodox priestly caste, nor can the trends of ancient theologies govern. God can be known by his works, and these works can be more easily appreciated through the revelations of science than by the hymns, prayers and sermons of the churches throughout the world. What then will be the task of the churches in the future? And what will be the major objective of the coming new religion? Primarily it will be to bring about the opening of the love petals, thus inaugurating an era of true co-operation, loving understanding, and group love. This will be done by training the people and the individual in the rules of right approach.

The keynote of the new education is essentially right interpretation of life, past and present and its relation to the future of mankind; the keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man, whilst the keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child.

Those working in these three groups must eventually proceed in the closest co-operation, and it is for this planned understanding and this intelligent activity of mankind that the new education must prepare.

from EDUCATION IN THE NEW AGE, pages 55/57.



# The Youth Revolution

## Nirvana Now

by Frances Paelian

*Ethics under favourable circumstances are the accumulated wisdom of the race. Their practice should, under normal circumstances, bring the best good for all concerned.*

**SOME** form of rebellion or revolution seems inevitable when the fundamental needs of man are denied. This can take place on the mental, physical or spiritual level or all of them.

All human problems are essentially problems of energy. Individual leaders or collectives can only amass power by tapping the resources of the people. This follows the Second Law of Thermodynamics, which states that energy cannot be expended in one area without having previously been appropriated from another.

The fact that individuals must surrender some of their time, money and energy to the end of maintaining some form of organised government, and religious, educational and cultural groups, goes without saying. Without these institutions men would still be fighting the rigours of the jungle.

But the crux of mankind's problem today is that since the temptation of power is all but irresistible, monopolies in all areas are overdrawing on the time, money and energy of the individual. To simplify, we will call these his resources. Among these abuses are undue taxation, drafting unwilling or disinterested people for political duties in which they have no personal convictions, as opposed to those individuals who volunteer for causes they deem of utmost importance, and undue economic exploitation. By the latter we mean the demand of undue time and expenditure of energy without adequate financial compensation. This is largely true in situations where employees have no recourse to collective bargaining.

Before the Reformation the exoteric Church formed another great power-monopoly, joining the State in having absolute power over how man could utilise his own God-given resources, and in fact, over life itself. But today, however, man is freer from this influence, or at least it is more subtle.

The crux of the problem of modern man is that energies are commandeered by a group of monopolies, and man, to live fully, must to a great extent invest money, which is energy made concrete, in his own spiritual, mental and emotional self-actualisation. To develop a talent or to achieve a goal takes a goodly amount of time, money and physical vitality. Modern man's conflict is his constant battle to "steal back" part of himself and his resources to create a life that is meaningful on his own particular terms. If the pressures of superior power prevent this to too great a degree, men grow frustrated and lose hope.

It would be considered remarkable that there has been so little revolt among men, except for the fact that power monopolies, which can be lumped under a simplified term, "The Establishment", have since the beginning of history, attempted to keep control over men's minds through various communication and educational media. The teachings of so-called religion, educational institutions and even the cultural and entertainment fields, have been pinpointed to keep men from protesting the overdraw on their resources. Also codes of ethics have been promulgated to make man mainly a tractable and dedicated tool of forces outside

himself. Any attempt by man to free himself from these influences has been labelled a sin or a crime as the case may be.

To this end, the teachings of St. Paul were particularly apropos. Possessors of power, it was claimed, were so designated by "God's Will," that to resist their demands was evil. Pleasure and emotional fulfilment were decried, as the fully integrated individual is interested in developing his own particular talents, not in relieving his frustrations by fighting political or sectarian battles at the behest of a leader.

#### **Tacit Belief**

Acceptance of social misuse was held up as a "virtue". So was tacit belief in what one was told. Freedom of thought or protest at misuse on the part of those in power were cardinal sins, punishable by death in extreme cases as for instance at the time of Galileo. So average people went along with the "rules" laid down by the Establishment. Not only were they afraid to resist but, for compliance they were also promised rewards beyond their fondest dreams. The utmost sacrifice of money, fulfilment and mental freedom, men were told, would bring about a Utopia for all concerned.

But it is clear why this "feedback" was impossible. Simone Weil once said that if a king returned an equitable value for every donation or service he received, he would immediately become insolvent. Men did not reap rewarding lives through following contemporary ethics. This was inevitably leading to demoralisation and breakdown in contemporary *mores*.

Ethics under favourable circumstances are the accumulated wisdom of the race. Their practice should, under normal circumstances, bring about the best good for all concerned.

Still ecology, a modern study which is closely identified with the laws of karma, demonstrates that the balance between cause and normal effect can be interfered with by human vested interests. Not forever, as retribution is sure, but long enough to confuse the public to the point of demoralisation.

Such teachings subject to this misuse are :  
"You get out of life what you put into it."  
"Hard work inevitably brings wealth":  
"Virtue is rewarded", and the like. True,

unless the normal feedback of the action is intercepted or side-tracked by those in power. A natural example is this. Salmon braving the rapids to swim upstream are ordinarily destined by natural law to produce their young and end a normal life span subsequently. But it frequently happens that representatives of fish canneries place a net barrier in the upward path of the swimming salmon, causing the capture of thousands of fish. So the truism that "upward struggle will bring fulfilment" to the salmon will prove itself untrue in these cases.

#### **Ethical Upheaval**

The ethical upheaval that mankind is now experiencing can be laid to a double standard of morality that has one set of rules for the powerful and another for the powerless. The powerless find that ethics, practised unilaterally at the behest of a ruling group which fails to espouse the same principles, is materially self-destructive. We are not discussing the spiritual benefits of the practice.

Hard work brings prosperity not to the performer but to an employer standing to profit by it, or to a national government syphoning off a major part of the fruits of labour by undue taxation.

Sacrifice is exhorted by leaders who, if they believe their own words, would "sacrifice your sacrifice." Unbroken life-long chastity is exhorted by those who do not practise it. Political leaders realise that only those with unsatisfied personal lives are willing to lay them down for some partisan ideology. The well-rounded individual makes his social or creative contribution along self-determined lines. This is related to his major abilities or talents.

Honesty, at least in the area of refusing to "steal back" a small portion of one's thought and energy from the demands of unjust power, is another case.

Today we find the younger generation refusing to accept the unrewarding lives offered on the old terms. The older generation, having misinvested a life-time on apparently false indoctrinations, can ill afford to face the truth and start life over again. It would be financial and emotional bankruptcy. These people, having invested over half their lives in methods that promised

success and happiness must keep on investing and hoping, otherwise they face the tragic misinvestment of their lives, and what is worse, have little hope for the future.

Only a Krishnamurti or a Zen monk can face the void left by the withdrawal of false hope and the cessation of a lifetime of mis-directed effort.

The younger generation, with no great backlog of devotion to a false conditioning promising eventual happiness can better afford to question all outmoded social structures. As an intelligent woman of a disadvantaged ethnic group said of this: "My grandmother waited, I waited in vain, but my daughter will refuse to wait any longer."

The youth of today, clearly seeing the fallacies of the Establishment, are refusing to accept the ethical double standard, or to mould their lives in terms of traditional values. Money is no longer an absolute. The goal of financial wealth, unless it is of a fabulous degree, means such a high rate of taxation that a man is largely deprived of a home, travel and the other rewards that motivate over-zealous money-making.

The legal machinery surrounding marriage and emotional fulfilment merely serve, except for a fortunate median group, to "lock people in, or out," to prevent normal emotional happiness.

Many young people do not consider it patriotic or laudable to fight wars that apparently are conditioned, if not instigated, by financial interests and political ambitions.

As the psychological rule follows, the "youth revolution" is divided into two factions, one that reacts by "fight" and the other by "flight".

The most rational alternative to dissatisfaction of groups of citizens or nations to an undesirable *status quo* is the conference table. But such negotiation has brought little success. To enter a "dialogue in depth" or to get to the essence or central issue in a conflict is the last thing any representative of power wants.

Human aggression is all but impossible unless it is founded on self-righteousness or rationalisation. This involves repressing into the subconscious all of the factors, common to all men, that typify the opponent. You

cannot violate an individual or group with whom you can normally identify. An aggressor must tell himself that he is deserving and the exploited person is unworthy or is receiving a just deprivation.

Such people fear true communication as a snail dreads the disintegrating power of salt. If the light of truth destroyed the powerful person's mental compartmentalisation he would suffer unbearable conflict. This would lead to immediate surrender of some of his advantages. He has to maintain the view that an opponent who defends his rights against depredations is the actual instigator of hostilities. He is then entitled to all the punishment power can bring to bear. This *rationale* lies behind all territorial wars.

Hence most conference tables become centres of evasions and the spreading of confusion to obscure issues. This is called diplomacy.

It is small wonder that certain groups of young revolutionaries feel that the Establishment will not make concessions through peaceful persuasion. Two reactions to this conclusion have been espoused by members of the "Now Generation."

On the flight side we have a group of young black extremists, who actually form but a segment of their generally law-abiding race. They have been attempting in various cities to obtain by violence the rights which they have been denied. Unfortunately, as in all use of violence they are prone to fall back on the same psychology of self-righteousness and rationalisation used by the leaders of the Establishment. This seems to be the unfortunate fate of all extremists.

### The Now Generation

In this study, however, we are more interested in the reaction of the "Now Generation" that might be called flight. By this we mean not the outer destruction but an undermining by withdrawing energy from outworn, crystallised social structures. The Tibetan Master, Djwhal Khul, declares that the new age method of reform is to energeise the desirable, leaving the undesirable to die of attrition.

All thinking people dislike labels. The term "hippie" as applied to the passive faction of the youth revolution is a catch-all

word. It has gained disrepute as it covers all types from the dedicated Yogin to the criminal trafficker in narcotics; from the contemporary young Thoreau to the ne'er-do-well fleeing all forms of self discipline. The root of the word, "Hip", however, in its own sub-culture, means "being aware". We will have to resort to this label for sake of convenience. A more favourable term for this group is the "flower children."

The central motive of the flower children is to withdraw from all materialistic social structures from which they seek to free themselves mentally, physically and spiritually. This especially involves the political and economic system, the restrictions of the present insufficiently inclusive sexual *mores* of society and the quest for material accumulation. But unlike many revolutionaries of the past, the hippies are not seeking freedom from religion, but through it. The sincere hippie seeks to live communally; he seeks his own religious reality through meditation and study, and to free himself from a 40 or 60 hour work week which would negate the latter. He seeks to find his own creative contribution through self-knowledge, which he will then call "doing his thing." He seeks to evolve a truer and more honest *rapprochment* between the sexes than has occurred in the past. He stands for not only equality of men and women, but of all races and individuals. He attempts to live by the Sermon on the Mount and takes the Biblical injunction; "Thou shalt not kill," with extreme literalness. Thus we find hippies present at all demonstrations against war, capital punishment and such uses of violence by the State. "Love" in the sense of *Agape*, or brotherhood, is the highest value in the hippie's philosophy.

Naturally, a philosophy with such latitude attracts many persons desiring to pursue subversive, criminal or irresponsible acts. They invade hippie meetings and communities, doing much to give the flower children adverse publicity.

At best the group is subject to much criticism by the Establishment. The political body deplores their lack of co-operation in the war effort, which in this particular case they do not understand as representing the best interests of all concerned.

The middle class, especially the younger element, resents the hippie policy of part-time work or voluntary poverty. Why should he enjoy parks, libraries and other civic facilities toward which he contributes no taxes? Those tied down early to unrewarding marriages and too many children possibly mingle their resentment of the hippie's creative leisure with unconscious envy of his sexual freedom. But the main hue and cry against the hippie concerns his use of narcotics and his sexual habits.

### **The Return of the Christ**

We might well consider that the hippie phenomenon today was prophesied many years ago by the Tibetan Master. This historical development is empowered by three very potent incoming energies. They are that of the return of the Christ, that of the incoming seventh ray of Ceremonial Magic and that of the approaching Aquarian age.

The energy of the returning Christ reveals all hidden things and stimulates the growth of both spirituality and its opposite, as sunlight develops both flowers and weeds. Also, humanity is in the process of raising its energies from the sacral centre to the throat. The ferment of sexual confusion and lawlessness is a side-effect of this process and its attendant upheaval.

What may be overlooked is that both sexual activity and the use of LSD, marijuana and other narcotics, however dangerous and injudicious certain results may be, are indications of a profound spiritual urge in today's youth. It can no longer "wait." One of its most popular and poignant lapel buttons pleads for "NIRVANA NOW."

The hippie philosophy is "Tune in, turn on, drop out." To tune in needs no explanation. To turn on, however, means to achieve the ecstatic spiritual experience described by the Hindu as "*Sat Chitt Ananda*," or knowledge, existence, bliss. Certain individuals, but not all, can achieve what they interpret as a high spiritual state by using narcotics. Others less fortunate lose their lives, or physical or mental health. To drop out is to withdraw completely from old crystallised social structures to apply one's newly gained self-knowledge, if attained, to creating a more compatible sub-culture.

But already the hippie movement is losing its keen edge. Perhaps its vulnerable Achilles heel is the aspect of poverty resulting from dropping out of the economic machine. Living on the street or in crowded, unsanitary conditions is romantic or adventuresome for the very young. But the young person approaching twenty-five or more who has not put down any roots, may suffer disillusionment. Malnutrition and disease resulting from lack of food and proper sanitation undermine the movement to quite a degree. Many also are disturbed by the failure of the "new morality" to foster permanent relationships, or fail to find salvation in the chemist's retort.

Does this mean that the hippies are going back to the Establishment? To suggest this

would be to overlook the chemical fact that transmutation involves disintegration in the interests of re-integration on a higher level.

To this end the hierarchical time-table is being followed out with astonishing precision. The "Now Generation" emerging from shattered, outmoded structures no longer useful to the race is facing another crisis of human evolution. Having recapitulated the Buddha's experience of drinking deep of all material pleasures and finding them wanting, the flower children have not ceased in their quest. They still invoke the ultimate Reality and by the law of invocation and evocation, their cries are not in vain.

To those who wonder: "What is the younger generation coming to?" we can safely say, to the Aquarian age.

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*The sumtotal of the highest phases of human thinking along all lines, materially affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilizations and cultures, and which expresses the best response at the moment of human sensitivity to cosmic impression. Age by age the thinking capacity of man and his creative imagination have wrought out the slowly unfolding design, and will continue to do so; every great world cycle sees the emergence of greater beauty, and sees the subtle effects of man's thinking upon the subhuman kingdoms in nature steadily bringing the unknown to the surface, altering the nature of the flora and the fauna of the planet, and preparing the way for that time of wonder when the Hierarchy will again be exoterically directing the Plan upon the earth and aiding mankind to work with a fuller understanding of the divine design.*

from THE RAYS AND THE INITIATIONS — pp. 244-245.



# The Philosophy of Aid

by E. F. Schumacher

**THIS is an extract from an address given by Dr. Schumacher to the Africa Bureau in March, 1966, printed by permission of Intermediate Technology Development Group Ltd. The Group's aim is "to help raise standards of living in developing countries by promoting methods of production appropriate to resources, technical skills and size of markets. Main lines of activity are research, assistance to specific projects and publicity."\***

The ruling philosophy of aid over the last twenty years has been "what is best for us must be best for them." And we have carried this to the most extraordinary lengths, which I think I can epitomise by reading out a list of the countries where the Americans and their allies with, as a recent publication says, "the perplexed Russians following behind" have found it necessary or wise to establish, of all things, nuclear reactors, in Formosa, Columbia, Congo, Indonesia, Iran, South Korea, Phillippines, Portugal, Thailand, Turkey, Venezuela, and, for good measure, Vietnam, all of them countries whose overwhelming problem is agriculture, the occupation of the overwhelming majority of their poverty-stricken peoples. These countries have all been blessed with nuclear reactors, at a time when governments are engaging in frantic negotiations to avoid the proliferation of nuclear bombs.

Why tackle development at all? The only reason why one is interested in development is the existence of poverty of such a degree for many people that it goes beyond poverty and constitutes misery. It is not because a country is under-industrialised that it ought to develop; if it is rich, whether with industry or without industry, it needs no "development", certainly no development aid. The starting point is poverty, and if we want to

deal with poverty, our first task is to recognise and understand the boundaries and limitations which poverty imposes.

I would put it to you that the causes of poverty are certain deficiencies in education, organisation and discipline. These are the causes of poverty. There are too many people who think that the causes of poverty must be visible factors, a lack of natural wealth or a lack of capital or a lack of infrastructure. Admittedly, in some extreme cases, like that of the Eskimos in Polar regions, the environment may be so hostile that an adequate level of education, organisation and discipline cannot be established. These are the exceptions. As a rule, the material factors are not primary, and there are prosperous societies without any basis of natural wealth at all. A very interesting case, known to all of us, is Hongkong. And what about Switzerland or even England? Economics does not start with goods; it starts with people and their education, organisation and discipline. Without these three, all resources remain latent, untapped, potential like the marvellous, unlimited resources of Brazil about which so many people have said that "Brazil is the country of the future and will always remain so." There has been plenty of opportunity to observe the truth of this thesis after the second world war. Every country, no matter how devastated, which had a high level of education, organisation and discipline, produced an "economic miracle". In fact, these were miracles only

\*Information and a publication *Tools for Progress* can be obtained by writing to ITDG Ltd., 9 King Street, London, W.C.2, England.

for people whose attention is focused on the tip of the iceberg. The tip has been damaged but the basis, which is education, organisation and discipline, was still there.

Here lies the central problem of development. If the causes of poverty are deficiencies in these three respects, then the alleviation of poverty depends on the removal of these deficiencies. Here is the reason why one cannot "jump" in development, because education does not jump; education is a gradual process. Organisation does not jump; it must evolve to fit changing circumstances, and the same goes for discipline. All three cannot be ordered or simply planned; they must evolve step by step, and the foremost task of policy must be to speed this evolution. And all three must become the property of the whole people, not merely of a small minority.

### **Mind Over Matter**

It is mind over matter. Once we know that mind comes before matter then we should also know that mind can only be tackled through matter. Education can be effectively tackled only if it is closely allied with work, and any economic activity, to be really helpful, must be designed to produce educational effects, so that the higher level of education attained can fertilise more economic activity, and must lead to a higher level of organisation and discipline.

So we come back to aid. Aid is given to introduce certain new economic activities, but these activities will be viable only if they can be sustained by the already existing educational level of fairly broad groups of people, and they will be valuable only if they raise, spread, and promote an advance in education, organisation and discipline. There can be a process of stretching, never a process of jumping. If a new economic activity is introduced which is entirely out of reach of "the people," then it will have a negative demonstration effect. It will convince the broad masses of the people that they can do nothing, that they are out of it, that they are helpless. Not unless Uncle Sam or John Bull or somebody else gives them something, like a *deus ex machina*, can they do anything at all. And they will stop doing as they have stopped in very many places, that which they can perfectly do themselves. That is what I mean by

a negative demonstration effect.

Equally with organisation and discipline. If the new activity depends on a special organisation and a special discipline which is not at all inherent in the society where the activity is introduced, then the activity will be neither viable nor valuable. It will remain as a foreign body that cannot be integrated.

So the task for development planners is first of all to understand that the problem of development is not primarily an economic problem. Economics is secondary. I should be the last, as a professional economist, to say that economists do not have their usefulness, but only as long as they know precisely what is the crux of the matter. The invisible factors are more basic than the visible ones. If any project does not fit educationally, then it will be an economic failure. And even if it appears to be successful owing to a certain highly artificial arrangements that can always be made, it will not promote healthy development but simply intensify the dual economy.

Take some big successful project, some great irrigation dam. All right, it works, it is a new source of wealth. The country, it appears, has been made richer, as if, for example, it found a new oil well. If that were development, why then are the countries in the Middle East where the biggest oil wells have long been found still underdeveloped? Precisely because this is not development. On the contrary, it produces the horrible evils of the dual economy, unless it is handled with the utmost wisdom. These oil-rich countries are under-developed countries precisely because their educational and organisational levels are insufficient for development. There is great wealth, but the development is stuck. The rich may become richer, and some hangers-on may also benefit; but the poverty of the great majority in the hinterland remains as deep as ever, and may even get worse.

Since I have said that education is the primary factor, an education, I was quick to add, to be supported by suitable economic activity, let me just digress for a moment into this field. Let us have a look at China. I was not surprised to hear President Nyerere say, when he was asked why he was flirting with China, "The Chinese are making advances in circumstances much more like mine than the

circumstances in America or England, or, for that matter, in Russia." And what are the Chinese saying about education? I quote from a recent report which appears to me reliable. They have worked out that in 1940 it cost the entire work of 50 peasants to keep one Chinese student at a Chinese university and it took ten times as much, the work of 500 peasants, to keep him at a foreign university. When education costs so much, they say, one might well ask what is the return? A good number of the students abroad did not come back so there was no return at all. Those who did come back and those who had studied at Chinese universities passed their examinations:

"mostly western and quite unrelated to Chinese conditions; then moved to the cities where doctors and lawyers and men of all respected professions practise. Though the families of these men were rooted in the countryside, the sons rarely went back except to visit on special occasions. Thus the vast stretches of rural China became intellectually impoverished while urban areas became centres of expanding bureaucracy, competition, intrigues and unemployment."

### Poverty Sets Boundaries

Now, from what I have seen of the world and I have read, this is a typical description applicable to almost every developing country. Poverty sets boundaries not only in economics, but also in education, as in everything else, and the dearer the university places, the fewer they are. If the number of places is very small, the temptation to utilise education solely for one's personal advantage is very great, and, from the point of view of the society as a whole, this kind of higher education may become a pure loss. When, therefore, we encounter attempts to democratise education in a poor country, I do not think it is fair to say that this amounts to a sacrifice of quality for quantity. No, it is an attempt to find the right quality of education, a quality that is relevant to the real problems of a poor society, a kind of education that respects the boundaries of poverty. Today, all populations are participants in the world-wide revolution of expectations and everybody must somehow be given a chance to participate. This means that there must be education for everybody.

As I look around, it seems to me that of

all the developing countries only two have quite clearly understood these truths. They are very different. One is China, and the other is Israel. And they know what to do about education. Fundamentally, they say to their students:

"If society enables you to get an education, something so valuable and so much better than what most of your fellow-countrymen can get, then you have to give something in return."

And so in one way or another there is some kind of conscription of the educated. It is temporary conscription, but with some element of compulsion. In China between 1958 and 1964, productive labour became a regular activity in all educational institutions; part-farm, part-study colleges and secondary schools; part-factory, part-study institutions in the towns. They say it is only in this manner, when you marry education and work, that you achieve the necessary change in motivations and avoid producing an alienated educated class who will think of anything except looking after the people at large. Another approach is of great interest in this connection, that is, the conscription of the educated through what is called "the peaceful use of military forces". And, of course, in Israel, a third model, the very well-developed youth service has, I am informed, already founded or helped to develop something like 200 new agricultural communities and given them the necessary impetus for growth. I believe that all these things deserve the closest attention both from the donor countries and from the receiving countries.

And what do the educated have to do? They teach the simple things, literacy, hygiene and some improvements in either collective or co-operative farming. People might ask, what have literacy and hygiene to do with development? It is interesting to recall that when Gandhi was once asked what to do to fight the misery of rural India he said: "Promote literacy and hygiene." He did not give the answer of an economist but, even economically speaking, his was unquestionably the correct answer. Because it is only with literacy and hygiene that the three basic preconditions of development, education, organisation and discipline can be realised. They can be realised only on a basis of self-interest.

I think the principles that we should never forget when dealing with development are these :

If you want to go places, start from where you are.

If you are poor, start with something cheap.

If you are uneducated, start with something relatively simple.

If you live in a poor environment, and poverty makes markets small, start with something small.

If you are unemployed, start using your labour power; because any productive use of it is better than letting it lie idle.

In other words, we must learn to recognise the boundaries of poverty. A project that does not fit, educationally and organisationally, into the environment, will be an economic failure or a cause of disruption.

### **Intermediate Technology**

Therefore, if we really want to help the helpless help themselves in education, health, agriculture, industry and so on, then in all these fields we need, I suggest, an approach which I have termed the method of "intermediate technology." This does not include, as I have said before, certain highly-developed sectors which are irrevocably committed to the most modern methods and can afford them. All the others need an "intermediate technology," something more effective and more viable than the ingenious, traditional technology and at the same time far cheaper and simpler than the modern. This intermediate technology must be cheap enough to create enough work places for all in populous countries like India millions of work places, and must be simple enough to educate the people. As I said before, education *en masse* can only be done through work, an education not just for a few people, who then will become alienated, but for the whole people.

It has been said that intermediate technology is a "second best". For whom is it a

second best ? Is a bicycle a second best for someone who has got nothing ? No, it is the best for him, and the gift of a car would ruin him. Is a computer the best thing for the illiterate ? Certainly not. I agree that everybody should have the best, but thoughtfully chosen, that which is best for him. Not something which may be the best for someone living in entirely different circumstances. And I would also say that we should give the very best we have got. And what is the best we have got ? It is not our ironmongery and hardware. The best we have got and can give as aid are matters of the mind; it is the knowledge that the West has gained through its scientific development. That knowledge has found one particular application in our present-day technology; it could find quite a different application in a quite different technology. Our technology has been designed to suit our condition, being rich in capital and poor in labour. But the same knowledge must now be applied to suit other conditions, the conditions of societies which are rich in labour and poor in capital. If that were done, a very different technology would result : a technology that recognised and respected the boundaries of poverty and really helped the poor . . .

I think the time is right for new thinking on aid and development, and this new thinking will be different from the old because it will take poverty seriously. It will make a real effort of the imagination. It will not go along mechanically saying : " This is good for the rich; it must also be good for the poor." It will make a conscious effort to develop a real feel and understanding for the realities of a poor society. It will care for people, from a severely practical point of view. Why care for people ? Because people are all that matters, and they are also the only ultimate source of any wealth whatsoever. If they are left out, if they are pushed out of the way by self-appointed experts and high-handed planners, then nothing can ever yield real fruit.

# Mandalas

by Frank E. Becker

*"... Things reaching so far back in human history naturally touch upon the deepest layers of the unconscious, and make it possible to grasp the latter where conscious speech shows itself to be quite impotent."*

C. G. JUNG.

AS one reads deeper into mystical and religious literature, there is a recurring symbol, or practice, which seems to be found in most religions. If one becomes aware of this fact it begins to haunt one, for this symbol appears in the most unexpected places and writings. One starts to question then, whether this concept started from one centre of human experience and spread, or whether it is something deeper in man's thinking. Is this symbol a clue to how man thinks, what thinking is, or even what thinking may be?

In the Orient, this symbol is called the mandala. It recurs in the mystical and religious circular symbols of medieval times, the magnificent rose windows of the cathedrals, the sand paintings of the American Indians of the Southwest, the hex symbols of the Pennsylvania Dutch who were the early mystical thinkers in America, and even in the pentagons and circles of daemonology of the Black Magicians. These are but a few among the many places in which the symbol is found.

Before we consider the likenesses and differences of this symbol we should define what a mandala is.

Madame Blavatsky defines the mandala as a circle, or an orb.<sup>1</sup>

The mandala is also defined as "an instrument" for evoking or producing something in our minds.<sup>2</sup>

"A mandala is a diagram which shows

deities in their spiritual or cosmic connections, and is used as a basis for winning insight into the spiritual law which is thus represented." "Some mandalas give a detailed or condensed representation of the entire universe."<sup>3</sup>

A mandala among the Tibetans is called *Kyilkhor*. These are

"diagrams drawn on paper or material, or engraved on stone, metal or wood. Others are constructed with small flags, altar lamps, incense sticks and vases containing many various things such as grain, water, etc.

... *Kyilkhors* are also drawn with coloured powders on a temple floor, or on boards ... some which measured 7 feet in diameter. The word *kyilkhor* means a circle. Nevertheless, among the numerous kinds of *kyilkhors* there exist square and quadrangular forms, while those used in black magic, or for coercion, or destruction of malignant entities, are triangular."

These definitions give an inkling of what a mandala might be, but the differences and points of departure as far as meaning is concerned change as the symbol is used in other religious cultures.

Usually the mandala is orientated to the four directions in all religious practices of the Buddhists and American Indians. Even among the Christian samples of mandalas the four directions are indicated by the four apostles Matthew, Mark, Luke and John. The differences being when you come to the mandalas involving the Trinity, three or division of three, are more marked. The four direc-



tration and meditation on a mandala produce the same psycho-analysis ? Possibly the mandala is not an end result of psycho-analysis. In the case of Jung's patients, the mandalas may have been further means unconsciously evoked from the patient during the process of integration. This seems to have been a very common pattern and accepted practice in the oriental religions.

Jung calls the mandala the reconciling symbol, and this seems to be the case in the practices of the Buddhists, the Navajos and the Pueblos in their sand paintings and ceremonials. The mandalas are considered as archetypal symbols common to all time and all mankind.

"Things reaching so far back in human history," says Jung, "naturally touch upon the deepest layers of the unconscious, and make it possible to grasp the latter where conscious speech shows itself to be quite impotent."<sup>10</sup> All react upon the makers, bringing them back to the inner domain containing the unity of life which had been lost and must now be found again."<sup>11</sup>

This final unity must include for the individual, integration, wholeness, holiness and at-one-ment.

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*Will is desire, formulated so clearly and carried so powerfully to an intelligent climax that the mode of its materialisation is grasped with such accuracy and energised with such intent that the result is inescapable. But pure will is only possible to a co-ordinated thinker, to truly self-conscious entities.*

from A TREATISE ON WHITE MAGIC, page 530.

# New Patterns for Humanity

by Paul von Toal

*We are living in a critical era of transition. Everywhere things are in flux, but traditions are loosening and minds are opening to suggestions from above.*

WHEN a machine is constructed, many of its parts are made in moulds. At the right time, the moulds are broken, the ready formed parts are taken out, and the assembly is started, according to the blueprints. First, certain units are fitted together and tested, groups of units are formed and, finally, the machine is assembled, as planned by the designers; now operation and production can start.

A similar pattern we can observe in human development. Each individual grows and develops through a long series of lives, "encased in selfish moulds," until the day when the last mould is broken and destroyed. This will probably be no longer an individual mould, but a mould of a larger unit or group to which he belongs, a group mould which has formed him according to a group ideal, which is often just as narrow and selfish as his individual form has been. A typical example of this kind of group are the old aristocracies of Europe, which became, as units, tight-knitted, aloof and exclusive; they developed their own rules and standards of behaviour, and created a "class spirit," a living thoughtform, which often developed into a "jealous god," similar to the Jehovah of the Old Testament, who impressed his people that they were the chosen ones, far above other mere human beings.

Similar "class spirits" could, and still can be, observed in all parts of the world,

especially among the fanatic believers in certain religious dogmas and teachings, followers of "infallible" leaders, who demand submission, obedience and adoration. All these groups or "isms" have one thing in common: those belonging believe that they are the "salt of the earth," and that they are much better than their fellowmen; or, expressed in the spirit of narrow religious groups, that they are saved and all other men are damned. Here we have people encased in moulds of their own making, blind to anything outside of their glammers and illusions. But there are a great many involuntary moulds as well, in which people find themselves by accident of birth or of circumstance.

Extended into the national scale, we have the situation as it existed in our world at the beginning of the 20th century. "My country, right or wrong," was the rule. The British felt that they were the God-appointed rulers of the colonials; the French felt that they only were the truly civilised people; the Russians were inclined to distrust all foreigners and the Germans believed that "*am deutschen Wesen soll die Welt genesen*" (everything in the world will become healthy and well through the German spirit). Every nation, of course, had its enlightened people with a broad, international outlook, but this generalisation held true for the broad masses.

Man was thus encased in many moulds, of different type, form and scope; they formed

man as an individual, as a member of a class, as a citizen of a certain country, and as the follower of certain religious beliefs and dogmas.

Those of us who are students of the Tibetan (the Master D. K.) know, of course, that everything in the world happens according to the Plan, the divine blueprint laid out for the development of humanity.

Thus, as strange as it may seem, mankind has matured during the Piscean age within these various moulds, and the time has come to break them up, to set the prisoners free, and to arrange mankind into new patterns. This is why, as the Tibetan Master tells us, the Great Council of Shamballa decided for the first time in human history to apply the energy of the first ray directly to humanity. The result was the World War (1914-1945) in which many old patterns and much evil, was destroyed. And the effects of that destruction are still with us. In fact, we have a chain reaction spreading through all branches of human endeavour, upsetting and breaking up still lingering age-old traditions and attitudes, and clearing the way for something new to come which has not as yet taken form. We are living in the critical and rather unpleasant era of transition between the outgoing Piscean age and the Aquarian age just dawning.

Everywhere things are in a flux, as if a great thaw has set in after a long and hard winter. Of course, as anybody who has lived in a northern country knows, the floods of spring produce a great deal of mud. But this is a temporary condition : the warm sun will dry out the mud in due time and the fields will be ready for the sower.

### Loosening of Tradition

In Europe, the classes that separated men into definite layers of society, are melting together, even in old England, where tradition was very strongly rooted. A striking example for this "loosening" of traditions are the Churches, especially the Roman Catholic Church, one of the most tradition-bound and conservative institutions of the western world; voices grow louder within the Church, demanding abolition of celibacy, permission to use birth control, election of bishops, and other liberalising reforms.

The Protestant Churches are also "loosening" : their strict adherence to outworn dogmas is breaking up, and the various denominations show a trend to unite and co-operate. Few ministers dare to deliver sermons of fire and brimstone; hell is seldom mentioned, and much of what was believed to be a literal truth is now considered a symbol. Very broad-minded and outspoken is the Rt. Rev. James A. Pike, retired Episcopal Bishop of California. In his book *If this is Heresy* he states :

"Christian doctrine is all suspect. The Bible is all shot through with superstition, sheer evil and flat contradiction. It did not exist in its present form until several centuries after Christ."

But Bishop Pike tells that he is a believer in God, not a private or angry God, who demands worship, but in the Creator of the Universe, the power behind all that is, God immanent in all his creation.

The teaching of reincarnation, a truth much misunderstood, derided and ridiculed by Western believers, is at present repeatedly put before the public. Few people are left in the West who never heard of it. A recent publication is *Edgar Cayce on Reincarnation* by Noel Langley (Paperbook Library 54-559, 75c.). In this little volume, which is sold on the news-stands of the nation, the statements on reincarnation uttered by the "Seer and Healer of Virginia Beach" are neatly and logically arranged, and in an appendix we find the history of the rejection of this doctrine by the Church, under the influence of the rulers of Constantinople.

Everywhere in the world we see dissatisfaction with the *status quo*, leading to protests, strikes and upheavals, which often take an ugly form, revealing the "mud of the thaw." The word "the thaw" in this sense was first used by Ilya Ehrenburg to indicate the relaxation of censorship and thought control in the Soviet Union, that mysterious giant, slowly awakening to fulfil his destiny. After introducing compulsory education, the Soviet authorities "discovered" the glorious past of Russia and proudly printed millions of copies of the great Russian writers of the 19th and early 20th centuries, obtainable at popular prices. Suddenly the Soviet Government was confronted by the fact that the growing genera-

tion began to challenge the dogmas of Marxism-Leninism and started some thinking of their own. As a result, we have the works of Pasternak and Ehrenburg, and the poems of Yevtushenko and Voznesensky. It seems that, after the tremendous suffering the Russian people underwent, something new is in the making in their vast country. This fact was pointed out by the Tibetan (*The Rays and the Initiations*, page 633):

"In the USSR . . . it is really a conflict between the mounting human spirit and the force of the totalitarian regime which seeks to hold it down, killing individualism. The innate strength of the human spirit to rise has never yet failed, and this conflict will prove the agent in harmonising many factors."

Where do we stand in this changing world, in this time of transition? Those of us who have studied the works of the Tibetan know, of course, about the new group of world servers, and about the imminent externalisation of the Hierarchy, to form the Chalice of the new age. Actually, this externalisation has already begun, through the instrumentality of those disciples of the Masters who are able to contact the Plan through their own souls and intuition. The externalisation of the mysteries started, in fact, with the work of Helena Petrovna Blavatskaya, around 1875; the greater modern impetus was given by the Tibetan through the books dictated to Alice A. Bailey, starting in 1919 with 1925 as the key date, and we are told that by 1975, just eight short years from now, "much light will be added." To work in

group formation has become a conscious and voluntary thing for disciples; groups are no longer "accidents of birth and environment," but are open to the free choice of man.

There is, however, one danger of which "all those who wish to serve the Great Ones" must beware, and that is crystallisation and overemphasis of details. We must keep in mind that the details of carrying out the Plan change constantly according to circumstances created by the free will of men and women, who often put obstacles in the way of fulfilment of the Plan by selfishness, narrowness and sheer stupidity. We know from the writing of the Tibetan that the final outcome is assured, according to the Plan and divine Purpose. But in the meantime, we have to see to it that the road is cleared for the Great Ones and for the reappearance of the Christ; and this can only be done if we always keep our minds open to the suggestions coming from "above," from the realm of souls and from the Hierarchy, and if we use commonsense in all our actions, in adaptation to the circumstances and the challenges we are forced to meet. We cannot readily change people or circumstances, but we can do our best with the material available from day to day, if we heed the directions of those who train and use us and apply the principles of the new age.

From the mud, the clay, new patterns are formed.

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*"Peace is not pacifism; it does not mask a base and slothful concept of life, but it proclaims the highest and most universal values of life: truth, justice, freedom, love."*

POPE PAUL VI.

# At All Levels

by Marguerite Spencer

*To attain to the peace of God it is necessary that the consciousness of spirit and matter should be balanced.*

**A**LL is energy and God is supreme energy.

To attain to the peace of God which passes understanding it is necessary that the consciousness of spirit and matter should be balanced, that their proportions at any level should be compatible. In this way there is perfect obedience to the will of God, a complete sacrifice of the separative tendency. This results in wholeness. The ideal path of return would begin with the entity crystallised in dense matter, a being whose consciousness of spirit is at most a latent sense of direction. This is a potential traveller who has not yet started out on his upward journey. At the other end of the way is pure Spirit with as yet only the latent idea of the manifest world to be precipitated by its will. Again a potential traveller, this time oriented towards the opposite pole of dense matter. Thus is established the cosmic path. Travel is possible in either direction from and to any point along the line. Contact may be made with any entity on this path given the will to travel on. Between these two extremes the path would run through points where awareness of spirit and matter are perfectly balanced at all times. There is no spiritual pride and no over-weening obsession with matter ; just complete harmony and unity, oneness with the will of God.

The path followed by the average aspirant has the same general direction as the ideal, since it has the same objective ; but it is neither so smooth nor, after the early stages, at such a high level of spiritual content. In any one life, starting off with a degree of spiritual awareness brought over from past incarnations, the traveller, by inertia, indifference and sloth, soon loses his lead. He then tries to make up leeway by an immense

spurt. His journey is characterised by a series of almost static periods with interspersed jerks to a higher level as his conscience goads him to extra endeavour. The inspiration which has stirred him to purposeful action may on rare occasions bring him up to the plane of the ideal path. He is then at one with God's will and purpose. There lies the peace of God beyond the understanding of heart or head. As he chooses his upward or downward direction he comes to know the true meaning of a "group brother". At the higher levels he is one with the Elder Brothers, the Hierarchy of Masters who, at this sublime moment, raise him to their own level of consciousness. At his own humbler level he is one with all who are seeking and are conscious of needing help. As he turns his attention to the lower end of the path which he has already travelled, he sees the "little ones", those who have not yet awakened, who are ignorant and unredeemed. They too live, move and have their being in God. They too are his brothers, his group brothers, at any particular level of consciousness to which they can respond. This will be possible to the aspirant because in him too there are unredeemed elements. Like will call to like and, in attempting to save his brother, he will rescue himself.

Response to the points of perfect balance will constitute a series of initiations of a minor type, growing points for a developing consciousness. The aura of this field of cosmic travel will be enlarged, its magnetic quality improved. Sensitivity to the direction of the will of God will be increased. Looking outwards towards his brothers on the path the disciple will come to recognise the rights of his fellowmen, not just on special occasions



when an extra effort is made in this direction, but as part of "the daily round, the common task". Since Christ has proved the essential divinity of our humanity, as the aspirant looks inwards towards that centre where the will of God is known, he will come to have some realisation of God's rights. These rights include the full development in each man of his divine potential. For him God should in fact be a consuming fire burning out the dross of excessive material awareness.

Once more these are the two poles of the one energy. Harmonious travel may be achieved by reasoned study of the universal and general trends indicated by the influence of each zodiacal sign, and then by intelligently applying the knowledge acquired to the global and personal happenings of the appropriate time. By keeping records of both the theoretical possibilities of the cycles and the actual experienced reactions, much could be learnt and progress made easier. Strict adherence to the moon's rhythm, with its breathing in and out and the higher and

lower interludes, will also help towards a successful journey and will bring an easier flow of energy and knowledge. And similarly for the many cycles governing our existence.

All men achieve moments of perfection unconsciously, moments when they are at one with their environment and with the predominant line of thought or action. At these times their travel along the cosmic stream is only limited by their own lack of higher awareness. It needs but a conscious and persistent effort to attain to this perfect proportion at will. Then unity, harmony and fulfilment will be theirs.

Thus right relationship will be established and a climate of inclusiveness and order will result because there is the rhythm of perfect balance between all entities upon all levels in all the cosmic cycles. The peace of God will exist in the minds of all men the whole time. It will not be just a hopeful benediction or a state of high dedicated meditation rarely attained. It will be established as the life that is lived.

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*Certainly when the Spirit is accustomed to respond in Service, conformity with the higher predestination, the link of the Spirit with the Higher Will is then established . . . therefore I affirm that the power of creativeness is in the blending of consciousness.*

from HIERARCHY, AGNI YOGA SOCIETY, NEW YORK.

## FROM THE EDITOR'S DESK

### Auroville

Beacon readers will recall that in the May 1966 issue we gave some information about Auroville, "The City of Dawn," which the Sri Aurobindo Ashram in Pondicherry, India, is now constructing. This is to be a place "that no nation could claim as its sole property; a place where all human beings of goodwill, sincere in their aspirations, could live freely as citizens, obeying one single authority, that of the supreme Truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of sufferings and miseries; to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for material pleasures and enjoyment."

Auroville, as an international, cultural township for 50,000 inhabitants, will cover about 16 square miles and will be surrounded by a green belt of forest and agricultural land of about 88 square miles. It is situated 7 miles north of Pondicherry, coasting the Bay of Bengal, and its general architectural design is already completed.

Those Beacon readers who also subscribe

to the UNESCO Courier will have noted Auroville featured in the August-September, 1967 issue. The UNESCO General Conference held in Paris during October-November, 1966, adopted a unanimous resolution on the value of Auroville as a means towards establishing right relationships between peoples of different cultures, races, religions and civilisations. UNESCO expressed the belief that "the project will contribute to international understanding and promotion of peace" and they commend it to those interested in UNESCO'S ideals.

As this is written (November 1967), we have received further information from Pondicherry. On February 28th, 1968, the foundation stone of Auroville is to be laid. A teenage boy and girl from each country of the world will participate, contributing a handful of earth from his own country to the foundation stone structure. These young people represent the physical, intellectual and artistic aspirations of their nation's youth towards harmony and peace. They will be joined in the ceremony by personalities from all over the world.

Auroville, the "dream", is on the way to becoming a reality.

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## BOOKS AND PUBLICATIONS

**Yoga, Science of the Self.** By Marcia Moore and Mark Douglas, Arcane Publications, York Cliffs, Maine. \$5.95.

In this book, Marcia Moore and Mark Douglas have collaborated to produce a comprehensive survey of yoga gained from their own experiences and extensive readings. Having themselves found inspiration and guidance toward spiritual unfoldment and self-realisation, they aim to disseminate their knowledge of the many facets of Yoga.

In the belief that the West can profit from these teachings and from combining their enlightenment of the East with our contemporary, practical outlook, they have furnished basic meditation outlines, illustrated exercises and formulae for the present generation. In this way they contend one can be led gradually to personal unfoldment.

Early in their exposition the authors state: "The purpose of this undertaking is to harmonise our superficial personalities with our deeper sense of identity so that we may joyously experience our kinship with the whole of creation and with the one Creator . . . We transcend ourselves by finding out who and what we essentially are and this knowledge is obtained through the union of body, mind and spirit. In order to accomplish this union we must turn the searchlight of the mind inward and illumine the depth of our own psyche."

In subsequent chapters the authors develop their thesis by introducing the reader to Hatha Yoga, Raja Yoga as well as the relationship between yoga and modern psycho-analysis with philosophy. For them yoga and psycho-analysis are essentially therapeutic systems, even though they may appear otherwise. Both systems aim at freedom for the individual, who must turn inward to discover his real self. Both are based upon the inner experiences which the individual has gradually built for himself. "For both the goal is to become more fully self-aware, and yet each has a contrasting image of man's true identity."

It is their contention that our modern-day living can benefit by a knowledge of yoga, and that by training, by aiming at the centre of life, and not at the periphery, many of our painful experiences can be avoided. Toward this end, the authors have included a series of questions and answers to substantiate their views and enlighten the seeker.

In the foreword, Dr. Ginandes has expressed a similar point of view citing his own experience as a psychiatrist and the benefits gained from the method of yoga.

"In my own life experience and work with patients, union often follows separation. The experience of mystical enlightenment may become possible for someone only after analytical understanding has been laboriously achieved. Now the teacher—therapist must know how to point the way . . . It is a rare youth who can bring to a discipline like yoga the depths of perseverance that it requires, but over and over I have seen the study of yoga watering the seed planted within the spirit and later seen the blossoming of the flower."

Covering as they do an extensive field, the authors must necessarily touch briefly on many subjects. The etheric body, karma, reincarnation, psychical research, philosophy and related topics are included so that the earnest seeker may of his own accord continue his investigation. To assist him the book contains a glossary and a well compiled bibliography. Since there is no short cut to yoga, no book alone nor scattered exercises can suffice. Each must ascend his own path. This the authors emphasise when they state:

"Yoga is a process of self-discovery. It presupposes, therefore, that this self of ours is worth trying to know, that it is an expression of Divine Life and is, in essence one with the Supreme Mover of the universe . . . The yogis and spiritual seekers of all ages have been like climbers ascending a high mountain . . . The world today is in desperate need of a new vision, but no one will ever be able to formulate it for us in words alone or to bring it about through the invention of tools and techniques. We can gain the broader view and the clearer air only by climbing higher, and this we must do for ourselves. The way is up to us to ascend."

FLORA COBLENTZ.

**Mystics and Zen Masters** by Thomas Merton. Farrar, Straus and Giroux, New York. \$5.50.

Thomas Merton has written a series of essays in the spirit of ecumenism and dialogue respecting many teachings which though different, in the words of the Second Vatican Council, "...often reflect a ray of that Truth which enlightens all men." Christianity is said to be a bridging religion between the East and the West, with the "Light in the East" shifting in the far future, to the West. The oriental religions are being widely studied, and Thomas Merton as one of the intellectual mystics, speaking the same language, treading the same path, may be considered an important cable in that bridge. As a contemplative monk, his analyses and intuitions pass through the medium of his own contemplative Christianity, identifying with all the traditions he studies, their differences, their ways of seeing, their similarities and their goals. There are many moments of transcendent Light and Wisdom, and the scope of this mind and spirit is immense. He quotes liberally from the text, the personal experiences of many eminent scholars, theologians, and contemplative monks who have spent years within oriental monasteries. The notes on his source material provide a rich background for serious study.

Interesting differences appear in the ancient schools of Chinese Zen. In the Shen Hsui, Light is Mind aware of itself and is the subjective base for contemplation. In Hui Neng, there is no base or object of contemplation, but direct grasp of Being to be attained in one leap, a denial of that duality which we in the West accept as existing, at least in time and space. The chapters on Confucianism and Taoism contain a wealth of mat-

erial, and contrary to what we are accustomed to believe, these religions were developed in full relevance to their time, and to all time. The correspondences to the Sermon on the Mount are many. There is also a gospel recently translated into Chinese which reads, "In the beginning was Tao, and Tao was with God, and Tao was God."

On the development of Christianity from the fourth century A.D. starting with the early pilgrimages, on through the Crusades, and the history of religious injustices in the New World, the author comments, "We have to come to the end of a long journey and see that the stranger we meet there is no other than ourselves which is the same as saying that we find Christ in him." The early English monastic communities were essentially of love, simplicity, individuality, and elements of humour "proper to a spirituality of men and women who have gone apart to live alone with God." Their life and discipline reflecting the Augustinian and Benedictine traditions, was designed to attain perfect love of God and to reflect the divine presence. Mr. Merton singles out Julian of Norwich, immersed in love and compassion, and Dame Gertrude More,—"... her love of God so firm and constant that her external occupations were discharged with but little attachment." And the wise Augustine Baker who taught moderation relative to "excessive examination of conscience".

The Russian mysticism of Light was of extraordinary vitality, and the contemplatives had strong influence on a naturally religious and dynamic people. Predominant was the saintly Seraphin of Sarov, who in his composite, the author likens to St. Francis, Anthony of the Desert, and William Blake. In the Russian monastic movement there was "... a wonderful unequalled compassion that reached out to all mankind ... all living creatures, to embrace them in God's love and merciful concern." Small wonder Pope John's love for his separated Orthodox brothers.

Mr. Merton is encouraged by the recent revival of Protestant monasticism which had all but ended with the Reformation, and he touches briefly on the American Shakers, a strange sect, the entire group of which was one monastic order, born as a community in 1779, officially dissolved in 1910.

Existentialism he considers not a system of thought but rather an attitude applied to any religion, and a triumph of faith over reason. It is an insistence on personal commitment, reminding us of the "ever-present peril of institutional complacency."

The chapters on Zen are of particular interest and clarify the seeming paradox and enigmas through which the student works his way, with severest discipline, into pure consciousness, or the Buddha mind. And here the author cautions against the danger of the Zen technique for the western mind. The Buddhist denies the centrality of the Christ figure which Christianity affirms, but the correspondences between the two traditions in the ultimate sense, are surprisingly close. The aim of Zen Buddhism is to pierce "... the illusions in ourselves which divide us from others, it must enable man to attain unity and solidarity with

his brother through openness and compassion, endowed with secret resources of creativity. This love can transform the world."

Mr. Merton's conclusion is that the East and the West, though each has something to reform within itself, obviously have much to give each other. He would plead for an *agape* or fellowship with all our brothers. He makes an excellent case "... to introduce into our study of the humanities a dimension of *wisdom* oriented to contemplation as well as wise action," and he says, "We have to gain new perspectives, and on this our spiritual and even our physical survival may depend."

S. ALBERT.

**Reincarnation in World Thought.** Compiled and edited by Joseph Head and S. L. Cranston. Julian Press, New York. 1967. \$8.50.

Those who welcomed the compilation by this same team, *Reincarnation, an East-West Anthology* (see Beacon review, September 1962), will want to add this further volume to their libraries. Those who have yet to read the earlier work will find most of the text of the first included in this present one, together with a fund of new references totalling more than one hundred pages of fresh material.

Introductory essays by four distinguished educators serve to set the affirmative note of the anthology: the theory of reincarnation speaks to the heart of more and more thinking people and answers more questions about the life process than it ever raises. The editors themselves seem to have taken a step forward in this respect and as a result the new volume is a more integrated presentation than the earlier version.

Part I, "Reincarnation in Myth and Symbology," is completely new and serves to add perspective and depth to the study. Part V, "Western Thinkers on Reincarnation," by far the largest section, is arranged this time in chronological sequence, rather than by the national origin of the thinkers. In this way we read what leading contemporaries in a given century had to say on the subject, as often as not to each other, thus increasing the weight of evidence in support of the theory of reincarnation.

All in all the editors have spent the intervening six years between volumes to good purpose and have produced what is indeed "a living study of reincarnation in all ages."

P.C.

#### **Recommended publication**

"Between the Lines," a bi-weekly news sheet, edited by Charles A. Wells, and published by The Wells News Service, 7 Patton Avenue, Box 143, Princeton, New Jersey 08540, price \$2.50 per year. "Between the Lines" seeks to provide greater insight on major issues by presenting selected reports, research analyses and forecasts. The news sheet deals with the issues of war and peace, science, religion, education, economics, race and industrial relations, based on the belief that only through the Judaic-Christian concepts of truth can we move forward towards the brotherhood of the Kingdom of God.



### Three Spiritual Festivals

THERE will be three major Festivals each year, concentrated in three consecutive months and leading, therefore, to a prolonged annual spiritual effort which will affect the remainder of the year. These will be :

1. *The Festival of Easter.* This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the love of God. On this day the spiritual Hierarchy, which he guides and directs, will be recognised and the nature of God's love will be emphasised. This festival is determined always by the date of the first full moon of spring and is the great western and Christian festival.
2. *The Festival of Wesak.* This is the festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the expression of the wisdom of God, the embodiment of light and the indicator of the divine purpose. This will be fixed annually in relation to the full moon of May, as is at present the case. It is the great eastern festival.
3. *The Festival of Goodwill.* This will be the festival of the spirit of humanity, aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the full moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this festival for two thousand years the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-man, the leader of his people and "the eldest in a great family of brothers" (*Romans VIII : 29*). Each year at that time he has preached the last sermon of the Buddha, before the assembled Hierarchy. This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

The time is coming when all three festivals will be kept throughout the world and by their means a great spiritual unity will be achieved and the effects of the Great Approach, so close to us at this time, will be stabilised by the united invocation of humanity throughout the planet.

from *The Reappearance of the Christ*, pp. 155-56.

